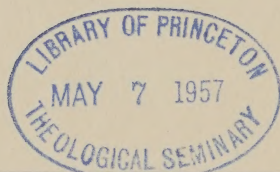


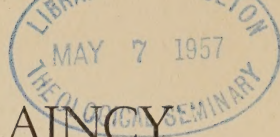
INDUSTRIAL CHAPLAINCY



YANCY SAMUEL THOMPSON



BV 2695 .W6 T5 1956
Thompson, Yancy Samuel.
Industrial chaplaincy



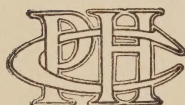
INDUSTRIAL CHAPLAINCY

THE CONCEPT OF INDUSTRIAL
EVANGELISM IN THE LIGHT OF
THE GENERAL THINKING OF THE
EVANGELICAL MOVEMENT

By

YANCY SAMUEL THOMPSON, Pd.D.

*Calvary Presbyterian Church
Asbury Park, N. J.
of the Presbyterian Church, U.S.A.
Industrial Chaplain since 1943*



THE CHRISTOPHER PUBLISHING HOUSE
BOSTON, U.S.A.

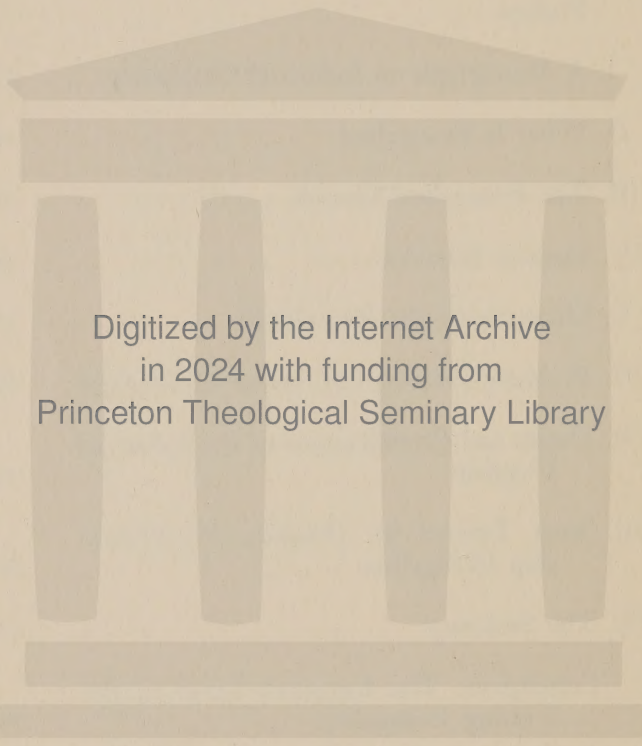
© COPYRIGHT 1956
BY THE CHRISTOPHER PUBLISHING HOUSE

PRINTED IN
THE UNITED STATES OF AMERICA

DEDICATED TO
THE YOUTH OF OUR DAY
THAT THEY MIGHT PRACTICE
THE PRINCIPLES OF EVANGELISM

TABLE OF CONTENTS

Preface	9
I. A Monograph on Industrial Chaplaincy .	11
II. What Is Evangelism	16
III. The Evangelical Church	22
IV. Human Behavior	28
V. Guidance for the Mentally Ill	37
VI. Problems Presented by Industrial Workers	44
VII. Duties and Qualifications of the Industrial Chaplain	50
VIII. Jesus Trained his Disciples for Friend- ship Evangelism	58
IX. The Summary	67
Conclusion: The Layman's Level of the Visiting Evangelists	78



Digitized by the Internet Archive
in 2024 with funding from
Princeton Theological Seminary Library

PREFACE

Industrial Chaplaincy was a minor area for study in the department of evangelism during the last twenty years. However, in recent years it has been the newer, the most interesting and progressive department in the evangelical movement among protestant churches.

This Monograph on Industrial Chaplaincy is a record of the thinking and doing of those who have been interested in further developing this division of evangelism, and are still giving their service to the cause of its future. This stage of growth is recorded as an evaluation of the thinking and experimentations on Industrial Evangelism.

The prediction is, larger areas and broader scope of development of evangelism in industrial enterprises for the future, which until now little attention has been given to the movement. In these industries a very important program will be offered for dealing with and adjusting human problems among the factory workers which will be far above the predicted estimate of the movement itself. The fact is, the present trend of thinking upon an increased interest in industrial evangelism will demand a full time Chaplain with such training and experience as will qualify him to deal with human problems and ills skillfully. Also a growing interest in further developing Industrial Evangelism in the vicinity of the local Church and coupled with the Church as the "Larger Parish". The Chaplaincy would cover the area of both the local church and the neighboring industries as the inclusive parish of the Evangelist.

Industrial Chaplaincy

CHAPTER I

A MONOGRAPH ON INDUSTRIAL CHAPLAINCY

This monograph is based on my training and experience as a Chaplain in various public institutions, hospitals and industries for a period of twenty years. Also several years of public welfare clinical training and experience in counseling with those who sought help in solving their personal problems; as well as making public lectures on social diseases, on prevention, their treatment and possible clinical cure. During this period of time I have seen long lines of human souls made up from men, women and children representing most of the races and nations of our International Civilization. These multitudes were members of the population of the United States of America, both native and foreign born. These needy citizens were seeking freedom from frustration, unemployment, hunger, poor health, feeble mindedness and premature disability. Many of them lost themselves in their search for a better life, missed the trail that would have led them to success. Then like those they found themselves in the halls of charity, receiving food, clothing, shelter and medication so that they could still live. These are they who dwell on the highways and hedges in an industrial area without the privilege of having a job to make an honest living; yes, in a land of wealth and power where there is plenty to share with all who might need. These needy ones were among the unloved,

the neglected, the deserted, the sons and daughters of poverty. Those whom the church of Christ is seeking through Christian Evangelism to find and to win for citizenship in the kingdom of Jesus Christ.

The reason for organizing an Industrial Evangelism is to evangelize those who constitute the industrial personnel and make up the social environment of the industry. In other words, it is to proclaim the Gospel of Jesus Christ in Industrial environments, and at the same time introduce the principles and the practices of the Christian religion into those environments. Behind the establishment of the said chaplaincy there must be a vision of the need for such an institution, that will advance human welfare.

Industrial Chaplaincy began in New Jersey when Toney Monterio sensed a need for religious influence among his fellow workers in the factory. As soon as his convictions were made known to management and labor, he was granted the privilege to hold noon day services in the plant during an extended lunch hour. This movement was endorsed by the Presbytery, and the Synod of New Jersey. It has been in operation for 14 years. I joined ten years ago, on invitation.

Since religion has been put to work in industry a very friendly attitude has been observed among workers and worshippers, together in the factories. This association between religion and industry seemed to create a type of fellowship which previously did not exist. You may observe in the monograph that the term Industrial Chaplaincy and Industrial Evangelism, and the terms Counselor and Chaplain will be used interchangeably. Industrial Chaplaincy is one of the main by-products of Christian evangelism.

Christian evangelism is the basic concept from which

all forms of evangelism sprang, with their motives, methods, and objectives. Jesus initiated the idea of evangelism in the early days of His ministry, when he called the Palestineans to repentance for the kingdom of heaven was at hand. It was the love of God that motivated this divine call.

Some Suggestions for Organizing an Industrial Chaplaincy

In organizing an Industrial Chaplaincy it is necessary for the religious sponsoring group to locate a definite sight. Then arrange for a preliminary consultation with management and labor as to the policies, rules and the required procedures of the industry and the possibility of such an establishment in that industry. After the location has been approved by the intergroups, a committee should be selected representing Management, Labor and Religion. This committee should be appraised of the plans, program, time and place for holding worship services; facilities provided and privileges granted. When these items of interest are carefully considered, the sponsoring committee will be in position to render a decision, through management, to the petitioning party. If their decision is favorable the Chaplain can rest assured that he will have the sympathetic cooperation and support of the entire personnel of the industry.

The Chaplain is now in a position to plan and orientate himself in the plant by visiting and contacting the personnel in all offices and work shops in the plant, introducing his program of activities as he goes through the shops, spending a few minutes with the foreman and shop stewards of each group. He also should spend a few seconds with individual workers without inter-

fering with production. The Chaplain may visit several days in the larger plants where workers are employed by the thousands, and the Chaplain himself is a paid employee by the company and a full time worker. By his personal contacts he will be able to detect those who have problems that are developing more serious conditions. He will know that sooner or later these workers will be calling on him for help in solving their personal problems.

A permanent go-between-committee should be appointed to contact management when a request is made for needed facilities. Improvement of the worship center, where the chaplain will counsel with the workers, pray with and for them, together and in private. It would be wise to elect this committee from the labor group. My reason is, whatever labor does not endorse it is hard to get. Labor must be persuaded and management convinced, then they will act with favor towards the religious situation.

In some of the larger industries a regular chapel is provided for conducting Divine Services, and an office for the Chaplain, where private consultations and prayers are held. If there are no such provisions in your plant, make the best of what you have for the time being for yours will be granted some day. Just pray. Start all meetings on time and close on the minute so the workers can get back on their jobs on time.

Let us assume that the chaplaincy has been established. The ecclesiastic who performs religious service in a chapel or an institution or in an Army is called the Chaplain. The place where he performs the service is the chaplaincy. The clergyman himself must be a bona fide member of a recognized religious body of worshippers. He must be a person of good report and of no mean abil-

ity, willing and ready to make the sacrifice that Industrial Evangelism demands. The final result of the program of activities rests upon the ability and experience of the Chaplain himself, and the co-sponsors of the movement.

The Army personnel of the United States sensed the need of an efficient chaplaincy as a spiritual contribution towards stabilizing the morale of the Army. As a result as early as 1870 when the total personnel was less than three thousands, by act of Congress one Chaplain was appointed. In 1918 during World War I, when the Army had increased to more than four million, 2217 Chaplains were appointed, representing 41 different religious denominations. Later the Commanding Officer of the Army requested all soldiers to give due respect to the Chaplains. For as Christian soldiers defending the dearest rights and liberties of their country the soldier can have little hope for the blessings of Heaven on our Army if they insult it with impiety and folly. As far back as 1778 the Chief Commanding Officer directed that Divine Services be held every Sunday at 11 A.M. in each Brigade, attended by both Officer and Soldier. It appears that it was the consensus of opinion of the Army Officers that nothing will add more to the respectability of the Army than regular services of worship at the Military Posts on the Sabbath Day. To my mind this is one of the finer contributions that could be given by the national defense offices of the home of the brave and the land of the free.

The decision handed down by the chief of the Army of the United States of America should be accepted and practiced throughout the civilized world. If so done it will invoke God's Divine blessings and protecting care upon our Nation in any Crisis.

CHAPTER II

WHAT IS EVANGELISM?

Evangelism is presenting the Gospel of Christ Jesus as to the motive, meaning and objective, so that by the power of the Holy Spirit, men, women and children shall put their trust in God through Christ, as their Savior from the guilt and power of sin, to serve Him in the fellowship of His church, and to follow Him in the common vocations of life.

Industrial Evangelism is the proclamation of the evangelists in heralding the good news that God was in Christ Jesus reconciling the world to Himself; and that God, our Heavenly Father has entered into history within Christ Jesus to redeem and effect that reconciliation with mankind, whenever he may be found. If in industrial environment, it would effect the total personnel to be won and reconciled to the glory offered in His kingdom. Therefore any endeavor that has for its ultimate goal the winning of the unconverted to Christ, and Christians to deeper commitment to Jesus and His church, this is evangelism. If it is done in an industry, it is Industrial - - - - -, it is Industrial Evangelism.

The ultimate goal of evangelism then is not making a decision only and abuse the privilege because of the lack of faith, but in addition it is sharing mutually the Christian responsibility of evangelising the given needed area, by soliciting, persuading and winning disciples to the Savior's Kingdom. For Industrial Evangelism was a primary need long before John Wesley carried the idea to

the quarries of England in the eighteenth century, or before Jesus of Nazareth introduced evangelism into the fisherman's industry of Palestine.

The parable of the sower indicated that even in the agricultural industry the Gospel of Jesus Christ is mandatory. The various types of soil upon which the seed fell represented the conditions of those who heard the Gospel message, and the result of the spiritual blessings they experienced if they believed in the message and the messenger, or their failure to believe. Jesus Himself applied the teaching of the Gospel to the social conditions of the world, and in particular to Samaria in His day. He spoke in terms as an abundant harvest but few laborers.

There are several motives and methods which can be used conveniently in Industrial Evangelism with a marked degree of success. We will mention some of them here.

1. A desire to share with others the good news of personal salvation from sin and eternal death. This tends to give rise to the drives of evangelism, and is concerned about the ultimate reality and effect evangelism will have on the spiritual life of the individual. The second motive we shall mention is a desire to be ready for the second coming of our Lord Jesus in His glory, to gather the redeemed of His kingdom to Himself. This motive seems to indicate His last days in His earthly Kingdom, and our needed preparation to meet Him. Thirdly, a desire to Christianize industrial environments and to persuade the total population of industry to commit themselves to Christ as complete disciples making ready for His appearance.

In order that we might reach these goals step by step, we must have a burning desire to enlarge the local church parish to include all of the Indus-

trial plants in the vicinity of the local church parish as a vital part of the larger parish, thus giving Industrial Chaplaincy a broader scope and a wider area for more intensive work as co-partners with Christ in the plan of redemption. We should observe that motives, therefore, involve both drives and mechanisms. Drives are chiefly derived from emotional tensions and developed by ordinary processes of learning. These emotional tensions are of great importance to the psychology of adjustment. These drives are also developed learning mechanisms of responses and are created by conditioning. This type of learning acts in two ways: first, as the range of stimuli that will arouse the drive, secondly, at the same time modify the activity that results.

The more important trend in developing the motives is conditioning the external stimuli to act in the place of the internal. Therefore, since a motive is anything that arouses and sustains activity, then a stimuli in a sense is a motive. The stimuli, Motive and Drive differ more in function than in kind. But the basic motive behind the drive for Evangelism is the Love of God. The classical passage John 3:16 "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

In the same connection there are some methods in evangelism which are frequently used in industries for better results in evangelizing. The visitation method has been frequently used with remarkable success. It consists in personal visitations, contacts with the prospects and urging them to accept Christ and make Him the personal Savior, pledging discipleship to Him. The education friendship, fellowship and social service methods of evangelism are vital to Management and Labor.

Because through these friendly social and spiritual

relations the job conditions will find expressions favorable to the satisfied workers, this will tend to promote good will and peace on the intergroup level. Jesus used the visitation method of evangelism throughout His ministry. The Gospel of John records 70 cases of direct contact that Jesus made with prospects for discipleship, and won in each case. When He chose the twelve disciples He called them from their trades and daily tasks while they were working on their jobs, as fishermen, tax collectors, and tradesmen. Without hesitation or question, they immediately left their nets and seats of custom and followed Him. He offered no salary, nor positions of honor as the world would respect but just "Follow Me and I will make you fishers of men." Jesus sent the twelve out two by two with the responsibility for making disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Ghost. He promised He would be with them unto the end of the age. Jesus claimed Himself to be the light of the world, the bread of life and offered Himself as the only satisfaction for the hungering and thirsting world after a life that only God through Christ can give. John the Baptist introduced the Christ as the Lamb of God that taketh away the sin of the world.

Some examples of visitation evangelism as exercised by some of His followers: Andrew became acquainted with Jesus, went and brought his brother Peter to Jesus. After Philip found Jesus he went and found Nathaniel and told him the good news. The contact Jesus made with the Samaritan Woman gave Him an opportunity to strike the keynote of evangelism in an area where group differences were obvious, and a desire for better living was not noticeable. When the woman refused to give Jesus a drink at Jacob's

well, He said to her: "If thou knewest the gift of God and who it is that said, give me a drink, thou wouldest have asked Him, and He would have given living water. Whosoever drinketh this water shall thirst again, but whosoever drinketh of the water that I shall give will never thirst again."

The woman said, "Sir, give me this water that I thirst not neither come here to draw water."

Jesus said, "Call your husband come hither."

The woman said, "I have no husband."

Jesus said, "Thou hast well said, thou hast had five husbands, him who thou hast now is not thy husband."

The woman said, "Sir, I perceive thou art a prophet."

The woman immediately left her water pots, went to the city and told the men to come and see a man who told her every thing she ever did. "Is not this the Christ?" she asked. The men of the city went to see Jesus, they believed, adored and worshipped him as the Messiah of God. It is our Christian duty to bring a soul to Jesus, this is the greatest service we can render to the world. The method Jesus followed should be very strongly emphasized in every program of evangelism. It has proven to be very effective, when well used by the Industrial Chaplain.

Jesus expects Christian fruitage as an expression of Christian responsibility and loyalty. As an illustration: Once early in the morning Jesus was hungry. He went to a fig tree to get fruit, but He found none on the tree, nothing but leaves. He then said to the tree, "Let there be no fruit from thee hence forward, for ever." Immediately the tree withered away. When His disciples saw it they marveled, and said, "How soon the tree withered away." Not only was the cursing of the tree a miracle, wrought by the power of Christ, but was a parable for

the punishment to be visited on Israel for their sins and unbelief. The fruit tree itself was a symbol of the unrighteousness of Israel. The nation had made a profession of Holiness and retained a form of Godliness, but when the King came He found no fruits of righteousness in Israel. His rejection to them was to be followed by a national disaster of which the tree was a symbol and a warning.

The teaching of Christ demands that all who bear His name, their lives must correspond with their profession, their deeds with their claims.

CHAPTER III

THE EVANGELICAL CHURCH

The church is a divine institution designed to secure, instrumentally the salvation of mankind. It is especially designed to bring men to a knowledge of the Gospel of Christ Jesus and the truth it teaches, and to secure obedience to that truth and to exercise their obedience through public confession of faith in Christ in the fellowship of His followers, in the administration of the ordinances and discipline of the church. The church of Christ is divided into two aspects: The visible and invisible.

The visible church is a society made up of all such as in all ages and places of the world who profess the true religion with their children. The visible church has the privilege of being under God's special care and government, being protected and preserved in all ages; enjoying the communion of the Saints, and the ordinary means of salvation as is offered by Jesus Christ to all who believe in Him.

The invisible church, the second aspect, includes the total number of souls who believe in the redemption of all mankind through and by the sacrifice of Jesus Christ. The elects that have been, are and shall be gathered into one under Christ the head, enjoying Communion with Him in grace and in Glory. The union which the elects will have with Christ, is the work of God's grace whereby they are joined to Christ spiritually and mystically, yet really, and inseparably joined to Christ which is done in their effectual calling. Basically the church of Christ

by nature is evangelical. This evangelical quality is fundamental to the whole task of the church. Therefore the task of evangelism is not the province of the few but the responsibility of every child of God. Then wherever we are and whatever we do, it is our responsibility to win souls for Christ, like the ecclesiastic who leads his people to worship on Sunday; or the prophet bringing to bear the prophetic notes of the gospel and allowing them to stand in judgement against the life of the world, or the teacher instructing his hearers in the mysteries of his faith. All of these are evangelists seeking to win men to Christ, and Christians to a deeper commitment to Him. Paul said to Timothy, "We are commanded to do the work of an evangelist." Then the Chaplain is not only to preach, teach, or prophesy, but he too must seek to win souls to Christ along the Industrial pathways of life.

The Church and the Factory

These two institutions have common interests and similar necessities. From the fact that many of the church members are companion workers in the factory and also brother worshippers in the same church of Christ. These together work and worship for the sake of making a life in industrial environment. They also have ultimate objectives in shaping their destined ends through the carry over of their mutual relationships and interest. Despite the fact of the foregoing statement, many conflicts are observed between church and industry. These conflicts indicate a lack of genuine-mutual cooperation between industrial workers and religious worshippers. It seems that Christians themselves have a poor estimate of the relevant of the Christian religion in industrial

problems. They do not advance any Christian propaganda in their own defense ever against that of Industry. Christians should take a brave stand on moral issues. If they did they could demand a respectful hearing to their own good. It is alleged that the drive for factory improvement arose from the concern of the Christian group in England many years ago.

There are two sides to the conflict between church and industry. In the first place, criticism against the church partly explains the indifference and final rejection of organizing religion in the factory. In the second place, it was due to the fact that industrial workers were not willing to acknowledge that the change religion and industry can make together is the only guarantee that a new order will be realized in the industrial structure of our national economy.

These are some of the stumbling blocks we fall over when trying to establish religion in the industries. We are very grateful though they are not total barriers to the spread of the Christian religion and its influence. Church and industry must concede each to each to work and worship together so that the gap between them may be bridged. However it appears that the church has been the aggressive party in building a mutual relationship, but by a relatively slow process. We have observed that until recent years, industrial enterprises and the economic classes in our Western civilization have been timid in their approach to religion and spiritual affairs in general. The fact is, industrial enterprises have been dominated by materialistic interest. There seemed to be an inherited lust for power, dominion and wealth; as a result industry has failed to subordinate to the higher values of life. And forgetting that the world needs the religion of the Christ to live with and prosper by its spiritual influences. But

the church is still aggressing as it wins step by step towards that invisible goal the ultimate objective. Not only that, but industry is gradually changing its attitude toward religion. The factory employee no longer is afraid to mention religion in the industry and better still, business men are ignoring these much worn traditions and are applying the principles of religion in solving industrial problems. Their slogan is: "If the Christian religion is good for the people on Sunday why should it not be good for them on other days of the week? Let's see if we can use this faith for everybody's benefit all of the time." Several industries have adopted the slogan in the last ten years scattered across the states.

The present prediction is, with the number of industries putting religion to work the time will come when Chaplains will be as common as social workers, nurses and company doctors are today. We concede the success of evangelism was not so encouraging until industry and church grew closer together willing to do a common task together.

A short story will illustrate this type of togetherness mentioned before. Not so long ago an industrial executive was invited to lunch in a big city hotel; when he reached the place he learned that the meeting was held in the rear of the building where some other executives were quietly seated with bowed heads in what they called weekly prayer meeting. This brief prayer service took the place of the cocktails usually served in gatherings of the kind. There was no clergyman or group leader to guide these executives in their worship though in an atmosphere conducive to worship. They prayed simply and earnestly for divine guidance in applying the principles of the Christian religion to their everyday business problems. This kind of devotion and prayers on

a busy day is a manifestation of a movement that has made itself felt from coast to coast in industrial enterprises making religion an indispensable factor in American industry, which is God's concern: not only is religion sold to industry, but industry is also sold to religion. Through auto suggestion industry has taken a step ahead of religion.

Industrial Chaplaincy has developed so rapidly and worked so effectively until industrialists no longer say that the spiritual affairs belong to the church, but to the contrary it seems that the church and industry are now working hand in hand trying to evangelize these areas for the church of Christ through the larger parish. They are now working on the slogan "Let us try religion on the job." It has been proven that the factory worker well adjusted and satisfied is able to reach the maximum production in factory output. These mild maladjustments may arise from many causes, and are very prevalent in industrial areas, hospitals, penal institutions as well as in religious organizations. Wherever they arise the same type of diagnosis and therapy is required in processing the adjustment, and finally, the rehabilitation. For in all cases we are not dealing with institutions as such but with human beings and their ills, arising from their Neurotic and Psychotic conditions and developing into disintegrated personalities. A few examples will illustrate the previous statement. A factory worker rashly approached a Chaplain in the following manner: "Preacher, I am drinking my head off ever since my little boy died. I can't stop. Do you think God can help me?" A girl who became anti-social because her husband ran away with another woman was leaning towards insanity. A machine operator could not do his work because of in-law trouble. In each case the Chaplain listened to their story,

then brought religion to bear on their problems. He concentrated on how they might regain their religious faith, because most of his callers had some faith in God and religion at some time, otherwise they would not have come to him to get help in solving these types of problems in an industry. After the Chaplain had prayed with and for them, and taught them to pray by repeating after him, then he suggested steps by which each one might solve his own problem. This procedure under the caption "Mental Hygiene Therapy" produced desired results in each case. In the experience of the writer it still works. After a followup with a few brief counseling sessions the woman's heartache was overcome. The machine operator conquered his anxiety. The bereaved father achieved an inner sense of self-control which made it possible for him to stop drinking. In all such cases the Chaplain confided in each client, leaving all of their problems, all that was said and done between them in his office. It was not long before there was a long line of men and women making a beaten path to his door seeking help for better living. This is the kind of work the Chaplain of the larger parish is doing, covering that area which is claimed by both church and Industry. This is the inclusive parish of the church.

CHAPTER IV

HUMAN BEHAVIOR

The study of human sex behavior is one of the most important and instructive branches of the study of mankind. It is not only the province of a single science but it overlaps into the field of psychology, physiology, social anthropology and ethics. It plays a significant part in the field of religion. The term sexology has acquired a particular meaning in clinical hygiene. It approaches the field of study from the anthropological, physiological along with the contributions of psychoanalysis, but as the science advanced it was found that the sex problem needed a base for possible information covering all existing data along that line.

It is beyond the stage of denial that the sex problem has made definite contributions to both adult and juvenile delinquency which is probably a reliable index to the instability of family life. Socialists are interested in sex behavior for at least two reasons: First, because of its importance in the psychology of the individual. Second, because sexuality, institutions and beliefs, which are closely associated with the sex problem, are among the more useful points of approach to the study of society. In the third place, sociologists are interested in the sex problem because of its relationship to the structure of the family.

Sexual studies have varied so widely, as well as attitudes of society, in which they were formed until they were focused on the relationships between a typical sex-

ual behavior and mental disorder. This type of thinking was emphasized by the teaching of Freud who gave considerable impetus to sexual psychopathology. In America the term sex is normally restricted to activities and relationships which have to do with reproduction. However recent scientific thought rendered this classification as artificial. Since sex impulse is concerned with the perpetuation of the race as well as with its improvements, and since among all men and races sex is regulated by custom and taboo rather than by physiological means, it is not so difficult to understand why sex maladjustment figures so prominently in the experience of the mentally ill.

Organized religion has always been concerned with the regulation and interpretation of sex love, so the minister of religion must bear in mind the important part sex love plays in the lives of the whole population. William Earnest Hocking shows that religion and sex love are closely related. Therefore those who would explain the origin of religion in terms of sex are not altogether wrong. The only thing is, they miss the main point. It is not that religion is to be reduced to the level of sex but that sex love at its best approaches religion. Sex love wants something that is beyond the finite love object. Sex love seeks that which religion represents; that is union with the ideal the-other-than-self. When this idealized is left out it is no longer love.

The church is also concerned with the role love plays in marriage and in birth in a specific way and the consequent sins which have motivated the evangelical message of the church during the years in an effort to curtail sex transgressions. At one and the same time the right of the churchmen has been challenged for dealing with the sex problem. But in so far as the problem re-

lates to the philosophy of life, the problem of sin and guilt; the churchman should be very much concerned and able to speak with authority as well as the physician and psychiatrist.

The churchman is aware of the fact that the sense of guilt is found in estrangement due to the presence of desire and tendencies which one is unable to renounce or to acknowledge for fear of condemnation. In this kind of a situation, the thing to do is to attempt to restore the right relationships with Him who will forgive. It is this type of insight that comprises the teaching of Christ and Paul. To them God is love and He is willing to forgive whenever there is a will to repent. The guilty party needs release for his pent-up emotions. He wants a chance to get something off his chest. If he is allowed to talk he will tell the whole story of family life, job likes and dislikes, etc. Then the Chaplain will understand the problem, and the client will cooperate in making his own adjustment. There is a possibility that the conflict may not be solved, but talking to him, the client may be desensitized to this irritable condition. The counselor perhaps has not changed the condition causing the problem, but has changed the client's sensitivity to that condition. The counselor may discuss the problem with the person involved and offer sympathetic encouragement to him who fears to reveal his case to others. However he should be told how his case developed and how it shows itself in his behavior. This will tend to give him better control of his action and reaction to the problem and the cause. Now in administering social hygiene therapy the client may be introduced into social groups of a higher level than himself, and parties of a different type than those with whom he has been sharing. It is good for the counselor to remember that emotional prob-

lems may arise in an area in the client's life. Therefore it is wise to keep in mind possible sources of maladjustment, and how to deal with them effectively.

The Sex Problem and Christianity

To the Christian the sex problem is more than a biological function because in every sex act more than biology is involved. Culture is as much a part of sex morals, psychology, religion or biology itself. Christianity has three ways of understanding the meaning of sex. First: if we are to glorify God in our bodies, we must treat sex as a Sacramental act. For the mystery of the physical and spiritual cannot be separated one from the other. So, for the Christian sex is the spiritual accompaniment of the physical union. Therefore one is always troubled with the deep mystery of the union. This is the sacramental understanding of sex which the church has always believed. The church has taught the old and the young that sex which is just a physical act with another person without the union of the spirit is a sin, it is false and ultimately frustrating. Sex to the Christian is also Romantic, that is to say, it is deeply individual and personal. Sex that is generalized deforms and defeats. But sex in the context of individual choice and loyalty gives newness to life. The romantic concept of sex grants the most individual and personal thing one can do. It opens the gates to the fullest emotional expression and satisfaction. No one can ever know what goes on between you and one you love. Therefore if a line must be drawn you must do it yourself, no one can draw it for you. Lest you forget the sacramental neglect the prime responsibility for life, failing to glorify God in both soul and body, therefore the Industrial Chaplain

must be alert to the ever arising problem from sex maladjustments in industrial environment. When they are discovered deal with them as a Christian would do. The chronic alcoholic may be grouped with the mentally ill for excessive drinking is frequently rooted in character difficulties which may lead to disorganization of personality. The alcoholic is classed as the anesthetic type. That is, his action first affects the top of the brain which is concerned with judgement, inhibitions and tensions. With increasing doses the effect deepens, coordination suffers and unconsciousness is induced.

There are two classes of alcoholics. The first is the symptomatic drinker the one who drinks to relieve pain, physically, tensions and painful social situations. The second type is called the addictive drinker, he drinks heavy and long. As a result new symptoms and new disease appear. These new difficulties are physiological, psychical, social or a combination of the same, but in any case he seeks relief from them by more drinking. He drinks because he feels discouraged, he gets drunk and feels more discouraged, he wrecks his nervous system, becomes an addict, loses his friends, becomes unable to support his family; or to meet his current obligations. He is a wreck, needs help. There is no more difficult problem than that of an alcoholic of this type. If he has any institution relationships and especially in industries, the Chaplain is his only friend in most cases. His treatment is total abstinence. There are three distinguished methods of treatment: Psychotherapy, Conditional Reflex and Group Therapy. The first applies to the symptomatic and must be dealt with on the psychoneurotic basis which is difficult even for physicians. The conditional reflex treatment is designed to build up an aversion to alcoholic beverages so that the patient will become nauseated at

the sight of alcohol. The group treatment is the work of the alcoholic anonymous of religious missions, Salvation Army, etc.

The alcohol problem tops all of our problems in national spending. It has been estimated that the citizens of the United States spend \$9,000,000.00 annually for alcoholic beverages. This amount was then equal to our national wealth, and amounts to \$90.00 per capita annually. Because of these beverages industry loses approximately 26,600,000 workdays per year, at a cost to industry annually \$1,000,000,000. It was also estimated that this amount of money would build 9,600 homes at a cost of \$10,000 each, or it would feed 25,000 hungry people for one year. This fabulous amount of waste is a tremendous loss to both industry and the church in resources and in man power. It was pointed out that the nation's courts report that 80% of the cases are due to the liquor habit, amounting to approximately \$6,000,000 annually; 75% of all divorce cases are due to the use of alcohol, and one fourth of all traffic accidents have an alcohol base at a cost of \$440,000,000 annually. It is obviously true that much needs to be done in the bounds of industry and business to curtail this great waste. Last but not least in our social order this does not offer the Industrial Chaplain a new job, but definitely increased his burden of proof in trying to save industry from the loss of that 26,600,000 workdays annually. It is no easy job. The advanced lead is hard to check. These also are problems which appear in the industrial families, they then fall in the hands of the Chaplain for help.

The best opportunity for the Chaplain to help will be at a time when by chance the victim may be found alone, not drunk. Then as a friend the Chaplain can pick his chance for a friendly conversation. If by any chance

he is influential in the community, he will likely gain the confidence of the drunk. This will be the first step toward real help. A close followup in an interview when the client will be free to tell his story of the cause of his condition. This would be the second step. As their friendship grows and becomes more intimate, he may be led by suggestion to seek a solution for his problem, which to the client would be very difficult, but in all of this the Chaplain will still be his unsolicited friend. This is the third step.

The Chaplain may employ certain techniques for discovering the cause of the problems through information about the client himself, coming from various sources. He may also conduct interviews which will tend to establish friendly relations between the client and himself. This would put the counselor in position to get free and frank expressions from the client about his own problems, and his willingness to accept the responsibility for the solution of them. The counselor and the client are now ready to discuss some plan of action. As the client begins to formulate such a plan, he is allowed to do most of the planning himself. At the same time the counselor tries to steer him in a course of action, without the client's awareness of it, that will be consistent with his abilities as well as with the problem in hand. If then the client puts his plan into action and develops an integrated program he may not need further help from his counselor.

There is no stereotyped method for dealing with cases of this sort, but to the contrary each case must be dealt with in the light of the nature of the problem, the personality makeup of the individual, and the social situation in which the problem arose. For some cases need directive counseling procedures, while others need less non-directive for the best results. In the final analysis

the Chaplain will assist the client in making his own decision, after constructing his own program leading to the solution of his problem. Whatever assistance given it should be merely suggestions based on an interpretation of all of the data secured about the client to date, especially covering the period of his relations with the Chaplain or counselor.

It should be observed that complete adjustment is not to be looked for in most cases. For the fundamental pattern of behavior is the process of adjustment. That is as long as an animal continues to adjust and modify its responses, it continues to live. If it fails to adjust, to some degree its existence is imperiled. When it fails entirely to adjust, it is dead. Then the best integrated and adjusted individual is the one who has established some reasonable goals in line with his interest and ability and has settled down to work towards those goals seriously but without the usual tensions. We admit also it is difficult to define good adjustment for at most good and bad are ethical terms and have little place in the realms of science, despite the fact that both doctors and Chaplains must not only use scientific findings, but must also employ ethical hypothesis in planning and effecting adjustments.

A psychological criterion for adjustment is that good adjustments are those which most fully and directly satisfy the drives of the individual. This is especially true for the psychological needs. As an example: To eat, drink, and breathe are the only good reasons to arouse these appetitive drives of the individual. When defining good adjustment we must consider the influence of the social group and the social custom for the individual must do his adjusting in an environment with others who have their own personalities, motives and mechanisms of

behavior. On the other hand if a person should satisfy his motives without respect for others, the result would react on the errant one, thus losing the cooperation for mutual achievement. Mere conformity is not in itself a sole condition of good adjustment, but at the same time the concept of individual integration must be supplemented with one's integration in society. Therefore when the integrated motives are satisfied without slighting any motive the state of good adjustment is said to exist.

CHAPTER V

GUIDANCE FOR THE MENTALLY ILL

Guidance and counseling are important factors in rehabilitating the mentally sick. This is an attempt to administer psycho-social therapy as a possible cure. As far as the Chaplain is concerned it is a non medical process, however the principles and practice is the same whether administered by the Chaplain or a physician. The number he may deal with depends upon his insight, skill and extent in which he is able to gain the confidence of those who come to him.

While it is difficult to lay down any hard and fast rules for counseling, some practical suggestions may be offered which if applied wisely, at least the maximum results may be expected or hoped for. In the first place, the main problem for the Chaplain is to deal with the attitudes of those who come to him for help, for whatever is done for the client will largely depend upon his cooperation with the Chaplain who seeks to help him. In the second place, it is necessary for the Chaplain to identify himself with the client and his problems so that the case can be seen through the eyes of the client as well as that of the Chaplain. When such a relation is established the Chaplain becomes a friend and not a critic. Thirdly; the Chaplain must show respect to the client by listening patiently to his story and refrain from imposing his ideas upon the client. Fourth; the Chaplain must keep himself alert to the feelings and attitudes of the client. Fifth; he must be able to see far enough

into the conditions of the case to predict the kind and degree of the needed treatment. These insights are not the rigid super ego kind that Freud and others sponsored, but to the contrary, they are subjective religious aspects of culture; something within the individual that represents the social organization that enables him to direct his life without external compulsion.

Grant that the moral standards are functions of social relationships, but at the same time religion is not an escape from that type of reality. Religion is an attempt to orientate the client's ultimate issues of life as they arise. Salvation and cure of mental health are dependent upon the reestablishment of right relations with the supreme quality which is in the individual and his system of loyalties. This presupposes that true maturity and individual autonomy is attained by the transfer of loyalties from the finite to the infinite, and the progressive adjustment of his life to the moral order of the universe. In other words his dependence upon the supreme being of the universe becomes a source of comfort and strength which will make the individual independent of trial and failure.

Among the many problems that are ever arising at the concern of both the individual and the group, there are some which are considered typical of those commonly found on all social levels; these are as follows: Physical illness, mental sickness, juvenile and adult delinquency, sex maladjustment, the alcoholic and the dope problem. Most if not all of these problems are manifestations of a deeper seated maladjustment arising from many causes during the life of the individual, and gradually developed into a more and more serious stage until many have reached the point of being incurable. Not so long ago a report was released stating that approximately

fifteen million patients are cared for annually in this country. Many of these who are victims of physical and mental sickness, may sometimes use their illness as an escape from self-blame or to evade difficult situations, or even to claim the attention of others. In many of such cases the trained Chaplain in industry, on the basis of his experience, should be able to put his finger on the source of the problem, nip it in the bud, plan a course of treatment for adjustment and rehabilitation.

The Mentally Ill

The sex problem has given rise to numerous problems which have been classified with the mentally ill. As far back as 1946 there were 625,000 in 563 mental hospitals established for mental treatment. The mentally ill are well meaning persons who have failed to achieve inner harmony on the basis of their own ideas about themselves. Many people are sick because they demand of themselves, and of others, a perfection that does not happen often. Then they reach a breaking point when what they expected did not happen, they did learn that life did not consist in dreaming about things and perfections, but rather consists in traveling towards that perfection through struggle.

There are four chief forms of mental illness which are commonly recognized and treated by physicians, psychiatrists, Mental Hygiene workers, social investigators and industrial chaplains. They are psychosis, psychoneurosis, epilepsy and psychopathic personalities. These live in a world to themselves. It is believed that these constitute the majority of patients in our mental hospitals. These types of cases, in the main, belong to physician, but the Chaplain works with the doctor when

called on for assistance. The epileptic should be dealt with in the same way as the psychopathics are. The Chaplain is of little help alone in dealing with these types of cases. However as far as psychotherapy goes help can be given. The mentally ill should be dealt with through the practice of Mental Hygiene, which is divided into two parts. The first is positive guidance in the ordinary course of life in such a way that it will promote desirable traits of personality and avoid maladjustments. This division of the practice of Mental Hygiene is not limited to any particular group or profession. It is a common social duty, but susceptible to improvement through popular education.

The second aspect or division of Mental Hygiene practice is a study of the ills of the patient, and plan a suitable course of treatment for each person involved, who are already maladjusted. This is a professional service which requires special education and experience to carry on. It is also true that the study of psychology of adjustment is one of the prerequisites for the practice of Mental Hygiene. It has been verified that medical training is the best qualification for practice with maladjusted persons because of the physical factor involved, despite the fact that medicine provided little or no teaching of psychology, which is essential to Mental Hygiene work. It is also alleged that many psychiatrists are not fully prepared to deal with the more serious mental cases.

A typical case in Psychasthenia which is a neurotic case marked by fear, anxiety, phobia, mental weakness or exhaustion. It is further an emotional disorder in which feelings of anxiety, obsessional thoughts, compulsive acts, and physical complaints without objective physical evidence of disease in the various patterns demonstrated by the personality. In a case like this there are

reasons to believe that the department of Mental Hygiene is at least appropriate in industry as is the company's doctor. At least from a humanitarian point of view, Mental Hygiene practice and therapy offers a service to workers in the industry which will develop a healthy mind for effective living.

To describe the application of Mental Hygiene to social work would be to review the entire field of psychology of adjustment. Because social work, more than any other remedial activity, deals comprehensively with ameliorating of human difficulties. After all that is said and done Industrial Chaplaincy is learned best by doing it. The better Chaplains are seldom made, but they are born with innate tendencies to evangelize. They write their history as they make it. A good example is to take a visit to one of the larger industries where a full time Chaplain on the payroll serves all of the needs of the workers of the plant numbering more than ten thousand, one will experience more in a day than he could do in a year or read about in much longer time. The bibliography on Industrial Chaplaincy is much too small for such a big business. There is more going on today in the field of Chaplaincy than the average person has any knowledge of. In my experience as Chaplain in educational, penal, industrial institutions and hospitals, I have observed the same type of problems arising from similar sources in all of these institutions mentioned below. Therefore wherever they arise the best way to handle them is through Mental Hygiene social therapy. Especially if they involve psychopathic personalities. In these cases diagnostic testing and treatment lies in the field of psychiatry and Mental Hygiene practice. The milder cases can be adequately cared for if treatment is started early and followed through to the stages of normal adjust-

ment. The adjustment may be a change of environment, a new set of friends, or a different job. Whatever it may be if he confides in the Chaplain he may overcome his difficulties.

It sometimes happens that active industrial cases are referred for hospitalization when further diagnosis and treatment is necessary. In such cases the accumulated records of the patient should be made available to the hospital for developing health history of the worker and bringing it up to date. A concrete example may illustrate.

A young woman was referred to the hospital pending child birth. The prospective mother learned it might be a caesarean birth; she became very nervous. The doctor asked the Chaplain to talk to her. The patient faced the Chaplain with an unusual smile. He became disturbed because the woman showed possible fear. In answer to the questions of the Chaplain the patient replied, "Surely no one would be disturbed over a caesarean if anaesthetized and felt no pain during the birth. But if anything went wrong I just wouldn't wake up." The phrase "just wouldn't wake up" gave the Chaplain a clue. From these words he drew the source of her fears. When he explained the advantages of anaesthesia in operations, the patient listened carefully, gradually relaxed and became calm. She described her fears and became less tense. In her conversation it was discovered that several years prior to this her father went under an operation and never regained consciousness. The doctor and the Chaplain both knew that fear in an operation may make the difference between success and failure.

It may be observed that the Christian religion in all human ills has proven to be the single most effective contributing therapy to the patient's total recovery, or to his ability to adjust to an incurable condition. In this case

the Industrial Chaplain served as the agent representing religion as the last hope between success and failure of a life under operation.

We conclude therefore that the Chaplain in many cases is an aid to the doctor's diagnosis and treatment. To that end all of the institutions of health and public welfare and industry are beginning to employ religion to work hand in hand with medicine, psychiatry, mental hygiene and social service as contributing therapies, because most of the ills found in hospitals, in industries and welfare institutions are psychosomatic, that is, they are such cases that involve both mental and physical illness which require treatment by the physician, psychiatrist, social worker and the Industrial Chaplain respectively and skillfully.

CHAPTER VI

PROBLEMS PRESENTED BY INDUSTRIAL WORKERS

Most of the problems among industrial workers arise from some type of dissatisfaction on the job. The following list will serve as typical examples along with suggested solutions for the problems. 1. This worker expressed himself by saying he was not satisfied because he did not understand his contribution to the overall results of the company. This problem may be solved by an adequate explanation of the purpose, plans and products of the industry in relation to ownership, finance and labor, but on the level of the understanding of the worker. 2. Another worker said he was unable to get social satisfaction as a member of the work group. It is obvious that this statement involves the total social group of the plant, because it suggests an ambiguous situation. In the first place, the responsibility may rest upon the group. In the second place, it may rest upon the dissatisfied worker. In any or either case the solution may be found as follows: The management personnel being trained in human relation, and experienced in dealing with problems of this sort. Certainly they are able to effect an adjustment to the satisfaction of the grieved worker. Third, still another claimed that he was unable to satisfy his creative ideas on the job. This problem seems to suggest that the worker was not able to express his creative ideas about his job. This problem may be solved by creating a suggestive system for detecting new

ideas and present them in writing to the person in charge for discussion and approval or rejection. Fourth, the last speaker felt that there was a lack of recognition of industrial skills in the factory, as a result there was little if any chance for promotion in the plant. A solution seems very obvious that a merit system would take care of all promotions strictly on merit basis.

In the same connection the factory workers also stated some of the things they wanted in relation to their jobs. These are as follows: 1. They want credit for the kind of work they are doing; and interesting work to do. 2. They want fair play, understanding and appreciation on the job, and a scale of salary increases. 3. They want counseling and guidance on their personal problems and also good physical working conditions. These frank expressions from the factory workers are some of the causes which are basic reasons for so many unhappy workers in industrial plants. However these reasons will frequently serve as a clue for the Chaplain to take the initial step in finding a solution to most of the industrial problems among the workers.

The foregoing statements may infer that a worker may be on one job for many years and still be dissatisfied with existing conditions. But, because of his anxiety for success and work achievement on his job, the result may eventually be discouragement. As the time goes on he may develop a feeling that his advancement is retarded, he then reaches the point when he wants to try a new job. Such a decision is made because he has lost interest. He eventually changes jobs, only to find the same type of frustration which will again plague or intensify the dissatisfaction. At the same time his emotional dissatisfaction may arise and clash with his sense of value; thus giving rise to new trends of dissatisfaction such as the

work hours may interfere with church attendance, or deprive him of family life and custom; or the work may conflict with social approval. In a word, his sense of value proved to be too great a strain on his emotions. Furthermore, job dissatisfaction may result when one's physical well being is threatened or impaired. The Chaplain will agree with the psychiatrists and the social worker in considering the health conditions whenever unhappy times arise among the workers. Especially if there is a cardiac condition or a circulatory disorder involved, in such a condition ordinary judgment will persuade one to give up hard labor. It is equally important for those who have a weak respiratory system to avoid such work that will cause laborious breathing. If these symptoms are not checked and treated in the early stage development more serious health conditions may arise and develop. A reevaluation of one's present health condition is usually the first step to take when work dissatisfaction arises. Whenever the facts of the case are known, resignation may be the logical solution to the problem; however caution should be used in every case in determining if quitting is the wiser move, otherwise there might be a carry over of dissatisfaction to the new job.

The Chaplain should advise all workers never to quit a job in anger, however momentary it may be; for every worker experiences job frustrations. Decision to quit a job should come after calm thinking only. The kindest thing to do for both worker and industry is to always leave a job so he can go back to it if it becomes necessary. Never change a job for the sake of the change, but make certain before you change that your service is demanded somewhere else. Remember, a long session of fruitless job hunting is boresome. Always leave your employer

with kind thoughts about you, and be certain that you are suited for your new job. The Chaplain will help you adjust yourself to your new responsibilities, by referring to a vocational counselor for a series of tests which are designed to measure your emotional, mental, physical and technical aptitudes. May I repeat as said below, Industrial Chaplaincy is a full time job in most situations with multiple duties and problems which the Chaplain alone can solve. These problems range from dissatisfaction to insanity. Therefore the Chaplain must know the what and the how in dealing with human ills of the mental, physical, social and spiritual kind, which may develop into incurable stages.

We are now approaching the third stage of the development of Industrial Chaplaincy. Our thoughts now are directed to those types of men who are anticipating making Chaplaincy their life work in either of the categories of Chaplaincy which were mentioned before. Certainly, a very primary and casual training served well for the ambitious one who served in the early years in industries. But in those days little was demanded of the casual worker who introduced religion into industrial environments, therefore a generalized idea of what it was all about appeared to be sufficient; forgetting that the future was pressing fast towards a greater goal which would enable one to sense a greater need to be cared for by the Chaplain, who is considered as the religious healer in the field of indiscriminate Chaplaincy. Yes, it did suffice to a great extent then but not now. He is required to deal with all of the human ills skillfully on the basis of his training and experience in dealing with human problems whether they be mental, social, physical or spiritual. He needs such basic training as will qualify him for the physician's assistant in his diagnosis and

therapy. It should be observed that most cases admitted to the hospitals are referred from industry. They are classed as Psychosomatic and must be dealt with respectively from the physical and mental angles as stated before. They may be in industry or in hospitals but the ills are the same and the treatment is similar.

We should keep in mind that there is a growing tendency in the field of Industrial Chaplaincy to hire those men for Chaplains who are qualified to do social medical work. The hospitals for some time have hired only trained men in clinical work and experience. Yet the demand for trained men is greater than the supply, really, they wait their turn to hire them as they finish their training. For a long time doctors hesitated in employing religion, because they had never worked with trained Chaplains.

The question arises now: how and where can we get this training and experience so much needed for qualifying the Chaplain for the future? We have been informed that there are 34 such centers in the general and mental hospitals and institutions, for training and practical experience for Chaplains with headquarters at the New York Academy of Medicine. It is further stated that 1400 clergymen and 2800 theological students representing 36 Protestant Denominations constitute the enrollment in these courses. The case study method has been introduced into the curriculum of medical education. The case study training is most important for efficient service of the Chaplain in every category of Chaplaincy. Such training presupposes that the Chaplain is capable of making case analysis of the maladjusted, and through his experience is able to find the cause underlying the condition of the worker or the patient in question. He then is able to plan a course of treatment for adjusting

his disintegrated personality and his rehabilitation.

A group of doctors led by Dr. Cabot initiated this movement as early as 1925 when a counsel was formed for the training of Chaplains. It was further developed in 1930 until today an opportunity for the training of Chaplains for hospital service, Army duties and penal institutions was provided. Industrial Chaplaincy was still in a primitive stage of development at that time. But today we have learned that the same type of training needed for hospitals is also needed for all other institutions as a qualification for full duties of a Chaplain; the difference being not in kind but in degree. I repeat what was said before; namely, that most if not all of the human ills found in the various institutions and industrial enterprises may arise from common sources, those respectively have similar diagnostic tests and treatment. Therefore the same type of training, basically, is mandatory for every Chaplain, irrespective of the category of Chaplaincy in which he plans to serve in the future.

Problems presented by industrial workers most of which arise from some type of dissatisfaction on the job:

1. Because he did not understand his contribution to the overall results of the company. The solution may be a need for adequate explanation.
2. States he was unable to get satisfaction from the work group.
3. Another for his creative ideas.
4. That there was no recognition for industrial skills in the factory.

Others stated what they want in the job, are as follows: Fair play, understanding and appreciation on the job with a scale of salary increases. Very frequently when adjustments are not made the workers lose interest in the job and finally quit. This is the job of the Chaplain, to make all adjustments after solving the problems.

CHAPTER VII

DUTIES AND QUALIFICATIONS OF THE INDUSTRIAL CHAPLAIN

The full time Chaplain in an industry is responsible for the solution of all of the problems presented by industrial workers, therefore it is necessary for him to make daily visits through the plant so that he will be alert to possible accidents, illness or job dissatisfaction, which may arise from various sources. In some of the larger plants workers are allowed to visit the office of the Chaplain for consultation during the work hours if it becomes necessary for them to do so. It appears that management and labor have realized that the healthy and satisfied worker is an asset to maximum production in industry. In some of the well equipped industries a physician is reserved on call, in case of accident. Where there is no such provision the Chaplain is the one to call upon for help. He would be at a loss without some experience in dealing with ills of emergency type.

Therefore it is necessary for the Chaplain to be aware of his ever increasing complex duties, and prepare to meet them as they arise. Certainly he would call the doctor in case of an accident, if serious, still it would be the responsibility of the Chaplain to give a brief history of all that happened as an assistant to the doctor. Since there is a possibility of many accidents happening in a situation of this kind, the Chaplain should be qualified to do first aid work with the victim, before the doctor arrives. A few years ago it was not difficult to describe

the duties of the Chaplain in industries or even in hospitals, because in the main they consisted of a brief worship, prayer and a few words of consolation. But now and for the future the Chaplain has to deal with all phases of the lives of industrial workers from asking God to grant His divine favor on both industry and the total personnel of the factory for prosperity and success. In the event that unemployment increases, the Chaplain may anticipate many callers seeking help for employment. That means the Chaplain should be acquainted with the local employable opportunities as well as the qualification of those who seek employment. He should be able to identify himself with the work conditions of his larger parish. In this way he would be able to give immediate counsel and direction to the unemployed and if necessary a letter of recommendation to the employer.

It is very important to remember that unemployment will necessitate public welfare assistance. Especially when the families are big and there is little or no employment in the family group. Many of these families have no church relationships for themselves nor for their children. In a case like this the only one to whom they can turn for help is the evangelist of the larger parish which is made up from local church and the industrial environment where he serves. They then go to him as children to a father and a friend whom they know will not turn them down, and leave them wanting. The Chaplain who has wrought well to this point has gone a long way toward winning these families to his worship services and recreation activities of the larger parish. When they are won through Christian deeds and spiritual personality, they become dependable followers, willing to share the task of winning others to membership in the parish.

Mere preaching and conducting worship services will not always suffice nor produce the desired results. Therefore the Chaplain needs organized assistance for both full time and part time Industrial Chaplaincy. To do this the Chaplain must identify himself with the workers as their friend, discuss the problem of full cooperation of all of the workers in giving whatever assistance needed in contacting their shop work mates, soliciting their interest to visit the services regularly, take part in the group discussions, and serve on the committee which will help the Chaplain make ready the worship center for the services; and serve on the discussion program committee or whatever committee necessity might demand. If these committees would develop a sense of sharing the responsibilities of the Chaplain as their duty, working with him and them willingly for the best results, sooner or later most of the unconverted workers will decide to commit themselves as disciples of Christ. In addition to the organized group mentioned below, it is necessary to have recreation activities, clubs, fellowship parties and annual celebrations of organized Chaplaincy, especially when there is a possibility for a joint affair of church and industry. This is one of the ways to build up a mutual fellowship between the work and the worship groups.

It is obvious that the Chaplain cannot do effective work covering the major demands alone in an industrial parish. He needs to develop an inter-community interest for his evangelical program which would be favorable toward his larger parish needs and objectives. In other words: The community and industrial environments must work hand in hand with him if he effectively evangelizes these areas for the welfare of the community where he lives.

Let us now consider the more routine duties of the

Chaplain as his spiritual responsibilities and his daily performances. In the first place there should be a definite program for the worship service but brief, to the point and deeply spiritual. Hymns and prayers should be a vital part of the opening and the closing of each service. Whatever the length of the allotted time for the service may be one half of it should be devoted to the sermon. The topic should be clear, brief and a biblical quotation. The sermon should be expository which will set forth and explain the meaning and apply the contextual teaching to the lives of his hearers, with a view of getting decision for Christ.

Commitment to Christ is the ultimate objective of evangelism wherever it may be. The public has reached the point where it wants to know what the Bible says and what it means to every individual who hears it explained and is persuaded to believe it. If illustrations are to be used they should be taken from industrial environment and skillfully shaped into the experience of the workers while they worship together. The worship center should be an enclosure decorated with appropriate symbols of devoted lives who have finished their task, and have joined that innumerable host of souls beyond the vale of tears. It should be a typical holy-Sanctuary, a holy place where the soul has a chance to commune with God. This expository type of preaching becomes very effective because the explanations and meaning is little removed from human needs and problems. And further the explanation itself should carry with it a sense of intellectual, moral and spiritual values which are inherent in the given context, but expressed in the language of the hearer. The emphasis placed on the holiness of God and His love for the unsaved world, that it might not perish but find everlasting life in Christ.

This is the ultimate motive for evangelism, in all categories through which it is exercised.

Furthermore, the ambitious Chaplain may be advised to take advantage of the opportunities offered for special training through the extension division of many of the institutions of learning on both the undergraduate and the graduate levels with credit. These courses are given during the after school and evening hours especially for those in service during the day. They extend over very broad areas in many fields of graduate student needs. In a word the most efficient work in Chaplaincy is done by one who has concentrated on that subject as his field of specialization which sums up to mean, definite training and field experience. These are the gateways to knowing.

Suggestions for some helpful courses the prospective Chaplain might take are as follows: 1. The case study method. Case studies were initiated in Harvard Law School as a device for training students to think about fundamental principles. Later on the medical profession began to develop a literature of medicine based on the accurate observation and recording of cases. The case study has now become a fundamental aspect in the training of medical students. Case study procedures were soon adopted by sociologists because of their obvious value in social investigation. Psychologists were slow in taking over the case study method because until recently they have been interested in the whole personality. The case study is now a basic method in both psychology and psychiatry.

The case study method is a detailed study of the individual, conducted for the purpose of bringing out better adjustment for that person who is the subject of the investigation. In case study of this kind all available data about the individual are surveyed and the significant

items are assembled, organized and studied in order that the nature and the cause of difficulties may be planned and carried out. Every case study implies treatment, otherwise there would be no point in making the study. After the facts have been analyzed and a tentative diagnosis formulated, treatment should follow and if possible should become a part of the case study record. In every case study a tentative outline should be followed, which would set forth the main points for which definite information is desired about the person being interviewed. For example: There are about ten areas of the history and development of the individual within which we seek information for guidance purposes.

In the home, background facts about his parents, occupation, education, religion, health, language, birth, name and sex. Then the school record, his mental ability and academic aptitude; his present achievements, special aptitudes and personality; some of his likes and dislikes, etc. Without this information in Chaplaincy work it will be difficult to find the causes of maladjustment and much more difficult to formulate a course for adjustment.

It is herein further suggested that the Chaplain extends his knowledge of the psychology of adjustment. Clinical psychology selects tests that are suitable for the particular problems that the subject offers. These diagnostic tests discover the nature and origin of the subject's weak points and indicates procedures for remedial training under the supervision of the psychologist. Special tests in motor functions are sometimes employed to measure speed, precision and skill in manual acts. In education the percentile ranks of the individual is the percent of the persons in some defined group whom he exceeds in score on the test in question. The direct psychological interviews with the patient are the most

significant of all the procedures employed in the Mental Hygiene case study. Only from the individual himself can be obtained an understanding of his motives, attitudes, emotional trends, attachments, adjustments and the degree of integration. Interviews are both diagnostic and remedial. These diagnostic and remedial functions are inseparable in practice. The interviewer continues to gain insight into the patient's condition all through the process of treatment. The Industrial Chaplain has a great task for tomorrow so that it behooves him to get ready to meet it with wisdom and skill.

The next suggestion is that the full time Chaplain should take advantage of the opportunity of serving on the staff of one of the better public welfare clinics in the area where he may serve as a volunteer or an employed staffsman. This is the way the doctors of most hospitals acquire broad experience in their practice. Not only that, but perhaps with a counselor or guidance officer who may consult with the many patients daily prior to having their tests and treatment. This service is a great asset where and whenever it may be acquired. A very few Chaplains have had as many as fifteen years of counseling and guiding clinical patients and helping them make adjustments for themselves. Those who have such experience and clinical training have come in possession of knowledge which will give him or them a unique place in the field of Industrial Chaplaincy. They are few.

He should have some idea of the economic factors of the industry and how to use them for the benefit of the workers, as well as for the industry involved. It is advised that Industrial Chaplaincy is not a passing fancy to be considered on the doubtful list of duties carelessly planned and treated, but it is one of the more important

phases of the life of the church. To be made effective it calls forth evangelic leadership that is conversant with the principles and practices of industrial evangelism, clinical training and experience to the point of recognizing some of the common ills of the workers by their symptoms; and also a personality which is definitely dynamic and persuasive along with character traits which can be adapted to effective service in any situation. If most or some of these qualifications are not offered, the Chaplain will not only dislike his work, but usually result in a failure.

CHAPTER VIII

JESUS TRAINED HIS DISCIPLES FOR FRIENDSHIP EVANGELISM

Evangelism through friendship is an effort of established religious organizations to reach outside of itself in order to win non-Christians to commit themselves to Christ and to membership in His church. This type of evangelism provides a means for developing a planned program on evangelism which will be definitely church centered, and if in an industry, it must be organization-centered, emphasizing friendship with the unchurched which can be made by laymen, and followed up by them until they are won to the church of Christ as His complete disciples. It is a contacting agency constantly touching the lives of those outside of the religious group, trying to bring them into a new friendship, in the new life with Christ.

The program of Industrial Chaplaincy is not complete until a religious organization has been formed and developed to the point of selecting a committee to evangelize the entire industrial environment with repeated follow-ups for increased results. It is the task of the Chaplain to initiate the idea of friendship evangelism and follow through to the end results. It should be remembered that it takes deep devotion to the cause of religion, time, interest and sacrifice in behalf of evangelism to win souls to Christ in an industry. Christian personalities that are dynamic are assets to friendship evangelism. One must be of a winning type to win, even in religion. That

means this: a committee on evangelism who has time, interest and personality suitable for the task and will power is a good risk. However the person making the selection should have some knowledge and experience of personeling, otherwise he may be the errant one in the process. Jesus was an expert in the science of selectivity. This is shown in those whom He chose to be His immediate followers and learns of the plan of salvation.

The selection of Matthew the Publican by Jesus was a very significant feature in the early public ministry of Jesus. The event took place about a year before the crucifixion of Jesus, and even before He delivered the sermon on the mount. This disciple was then called Levi. But as soon as he accepted the call his name was changed to Matthew. After that his heart was changed by the miraculous work of the Christ while training His disciples. Then Matthew made a great feast in honor of Jesus and invited all of his friends to his home to celebrate the end of his sinful life, to engage in a blessed life with Jesus. This affair served as a farewell to his associates, and to introduce them to Jesus. Then Matthew became an evangelist. Later when Jesus was questioned about His association with sinners, He replied: "I came not to call the righteous, but sinners to repentance." One by one and then by twos, to be His traveling companions and learners of the plan of redemption He put into execution. These men became students of the Christian doctrine. Therefore through them the Savior would work out His plan of salvation. Despite the fact He said to them, "I have chosen you, the twelve, and one of you is a devil," yet out of His divine wisdom He chose the best for the cause they had to sponsor. These men were the kind He could train and use in establishing His kingdom and creating a fellowship of love through which they

could find Eternal life. The sermon Jesus preached on the bread of life, brought about a crisis among the Jews that will last probably to the end of the world. He spoke with Calvary in His view, proclaiming Himself to be the bread of life which came down from heaven. The theme was suggested by those who came across the lake to hear Him after He fed the four thousands by the sea-side. Here he taught them the doctrine of incarnation with reference to His death. After that those who wanted to crown Him yesterday sought to take His life today for the claim He made that He was the bread of life which came down from heaven. Because of that statement He lost many followers. It seemed difficult for His followers to see the connection between His body and eternal life; however many remained with Him because of their faith in Him. Peter's confession confirmed this confidence. "Thou are the Christ the son of the living God." Jesus was much pleased with the confession because it set forth the doctrine of His Divinity, and proclaimed the confession as the rock of perfect truth upon which Peter stood. "Upon this rock," said Jesus, "I will build my church and the gates of Hell shall not prevail against it." After this Jesus taught His first lesson on the Cross to His disciples about His suffering and death on Calvary, so they would understand when it happened. He wanted them to know that they too must drink the cup that He had to drink and he baptised with the Baptism which He was baptised with if they entered the kingdom of heaven with Him.

Jesus taught His disciples a lesson of unselfishness and prejudgement when James and John reported to Him that the Samaritans would not believe nor follow them. They wanted Jesus to call down fire from heaven and destroy them. Jesus said He would suffer no such wrath to be poured out upon those resentful Samari-

tans, because He came not to destroy nor to kill, but to give life and reveal God to men, with these words the wrath of James and John was softened by love and tempered by wisdom. John became that great apostle Jesus loved much.

When Jesus made that historical visit to the well at Sychar, His view of the Gentile world was revealed as the Harvest ready to be gathered into the kingdom of God. The Greek world heard of His fame and name. They wanted to know about Him. While they sought Him two of the disciples of Jesus found them and brought them to Jesus. Jesus welcomed them and declared the hour had come for the son of man to be glorified and that His death would be the beginning of His glorification. In the last days of His ministry He taught them at Jerusalem about the sins of the Jews, the doom of Jerusalem and the end of the world. His last act was to dispel the traitor setting forth the importance of separating the righteous from the unrighteous and selecting the faithful only to His divine fellowship as He did Peter, James and John who went with Him into the garden of Gethsemane, when He asked His father to save Him from the death of the cross. They took the shepherd and scattered the sheep. The fleeing of His disciples was proof of spiritual weakness and inability to meet the crisis. They left Him in the hands of the enemy and fled.

The foregoing is the method of training used by the Great Chaplain of Nazareth by which He trained His disciples in evangelism of the friendship type.

What is it to be a Disciple of Christ?

Jesus said to His disciples, "If any man will come after me let him deny himself take up his cross, and follow me." Christ showed His disciples that He must

suffer and that He was ready and willing to suffer, that they must suffer also, and must be ready and willing to do so. The law of the discipleship requires not only that they instruct others concerning it, but that by this rule they might examine their own sincerity. Then the question arises, what is it to be a disciple of Christ? It is to come after Him. When Christ called His disciples the words of His command were, "Follow Me." A true disciple of Christ is one who does follow Him in duty and in glory. He is one who comes after Christ, as the sheep after the shepherd. The servant after his master, the soldier after his captain; he aims at the same end that Jesus sought; the glory of God and the glory of heaven. One who walks in the same way that Jesus walked, led by the Spirit, treads in His steps, submits to His conduct and follows the Lamb wherever He goes. What are the great things that are required of the real Christian then? "If anyone who is not My disciple, be steadfastly minded to come to Me and be in like manner minded to adhere to Me, he must follow Me in suffering." What are the terms? Let him deny himself and take up his cross and come after Christ in birth, life and in death. These are all a continued act of self-denial. If self-denial be too hard a lesson and against the grain of flesh and blood, just remember that it is no more than the Master learned and practiced both for our instruction and redemption. The servant is no greater than his master. All of the disciples of Jesus Christ must deny themselves and enter the straight gate and walk the narrow way which leads to life eternal with Jesus Christ.

The foregoing are some of the requirements and objectives of evangelism for which the Chaplain is responsible for putting into execution. In order that he may be able to apply these principles effectively through

his evangelical efforts in teaching and preaching the Gospel message of Christian evangelism as Jesus did; the Chaplain himself must be thoroughly indoctrinated in the methods Jesus used in winning souls to the kingdom of God, unselfishly; that is to say, his training experience and a dedicated life to the end of winning souls will constitute his efficiency and power to win. This type of Christianized experiences will cause the Chaplain to look upon the industry in the bounds of the local church as a part of his pastoral duties and at the same time an inseparable part of his larger parish, and his responsibility. Every local church should extend its service to cover the industries in the vicinity as a part of that parish.

The task of industrial evangelism involves will power, physical strength, ambition, unselfishness and love for mankind and absolute dependence upon God for direction and success. In a word it requires that type of person whose entire life is devoted to the work of the Lord.

The more solemn responsibility that rests upon every Christian is that of influencing other people to accept and serve Jesus Christ as their Lord and Savior. Many times when Jesus was speaking to the multitudes He would turn from the crowd and focus His attention upon the individual in the act of healing. At the same time He did not neglect to follow up the advantage to anchor spiritual truth in the lives of those whom He healed and suggesting to them the significance of the act.

The first recorded act of Jesus in His ministry was work with the individual. He carried on His work with individuals under all sorts of circumstances, and one by one He won them to His discipleship offering them eternal life with Him in glory. The last recorded act as He was stretched upon the cross on Calvary's Hill was offering Salvation to the dying thief. Therefore let us who

represent Him as evangelical workers walk in His footsteps following His supreme example.

It is recorded in the Book of the Acts of the Apostles and the Epistles many examples of personal work by His immediate followers: Peter and John at the gate called Beautiful healed the lame in the name of Jesus; Philip left a successful revival work in a big city, and led by the spirit of God, went down into the desert to overtake the Ethiopian on his way home to bring him to Christ. Aquila and Priscilla showed the more perfect way of the Lord to the brilliant Appollos; Paul and Silas in prison under adverse circumstances led the jailer and his family to Christ. Furthermore the Book of Acts records the incident of dispersion caused by the persecution after the preaching of Stephen. It affirms that the disciples were scattered abroad, but the rank and file of the church members went about proclaiming the message of the Christ. This is considered as one of the great secrets of propagating Christianity in the early years. This act is assigned as the first cause of the wide and rapid diffusion of the religion of Christ, it then was one of the most sacred duties of the new converts to Christianity. It is obvious that this kind of work is absolutely essential if we are to bring people who most need the Christ of Salvation, but do not attend the church or religious meetings. We must do what Jesus did, go out and compel them to come, contact them wisely and tactfully, but with a holy attitude and spirit which will result in exposing them to the truth as it is in Christ. One of the best forms of individual work in evangelism is done by a little group of men or women who make it their responsibility to bring in a few people who acknowledge Christ as the only Savior. This type of work is as important as preaching the Gospel. Individual work in evangelism is not

only important in bringing to bear the public presentation of the spiritual truth, but just as important, if not more, to follow up the impressions made upon them by the Holy Spirit because of personal contacts. Many such impressions are usually made but are dissipated because this kind of follow-up work was not done. It is the job for the Christian worker whether he be Clergyman or Lay Worker. We and they still need to learn and to do more extension work for our Lord in His Kingdom, taking Christ to the people wherever they are, and even looking upon one soul as a great audience; for that soul came from God and to God it must return. Furthermore, for that soul Jesus Christ died and rose again, went back to His eternal glory to prepare a place for that soul to be with Him for all eternity. The Holy Spirit is in the world to convict that soul with a sense for its need of Christ, revealing to it Christ the Lord and to energize it to accept Him as Savior and Lord. There is great joy in the presence of the angels in heaven over one sinner that repenteth.

We should characterize our personal work by a studious habit of mind for personal work in evangelism and particularly in industrial evangelism. There is an old saying, "He that winneth souls is wise." He must be wise to win them, without wisdom one may drive away those whom he seeks to win. On the other hand to attract them calls for the exercise of mind for study and understanding of the human heart and to know how to meet one's spiritual difficulties. The tactful man tries to put himself in the place of the one he seeks to win, he then is governed by the golden rule. It is best to be natural in all of one's dealings with others, especially with individuals. Furthermore we should be sincere in our personal work for the Lord. Jesus was always Himself when

dealing with people. It is easy for an unbeliever to detect hypocrisy; therefore we should always say what we believe and know, for it is reality that is behind words of power. If a man is to point men to Christ he himself must know Christ as his personal Savior from the power of temptation and sin. Sympathy will help win one's way more deeply into the lives of men than any other human force one can employ.

CHAPTER IX

THE SUMMARY

The Introductory Chapter points out the necessity for a discovered need for an evangelism that will be nationwide to meet the needs of millions of American citizens who are seeking a better life. This job primarily belongs to the sponsors of Christian evangelism not only in churches but also in all industrial enterprises, penal institutions, hospitals as well as in institutions of learning. Each should have an organized center for personal evangelism and worship services. The Army of the United States is a noble example for such a program, and is directed by an efficient Chaplain in charge.

In the second chapter the responsibility is placed upon the Chaplain by introducing the gospel of Christ into the industries and the principles and practices of the Christian religion into industrial environment with the hope of winning the total personnel to the discipleship of Jesus.

The evangelical methods of Jesus is herein recommended for the evangelists who expect to win. The motives and methods of industrial evangelism are stated; their origin, development and functions are described and the ultimate results indicated as winning souls for Christ. The personal visitation contact method through which Jesus won the Samaritans has been most helpful in winning disciples for Him in industries.

Chapter Three emphasizes the church as a divine evangelical institution designed to secure instrumentally, the salvation of mankind through knowledge, confession

and obedience to the gospel truth. Here also the visible and invisible aspects of the church illustrated on the basis of a doctrinal Protestant point of view. However, the evangelical quality of the church is fundamental to its total task, therefore the task of evangelism is the responsibility of every child of God. We are evangelists whether we be priest, teachers or carpenters, we are commanded to do the work of an evangelist. Paul said: "To this end industries claim a unique relationship by uniting with the church. These two institutions have their mutual interests, their differences, but in the end they are seen working hand in hand mutually, willing to do the common task together. Industry is now employing religion in the solution of their industrial problems. This is the slogan, "If religion works for some people on Sunday, why should it not work for all every day in the week." Let us try religion on the job. They are, it is working.

Chapter Four reviews the study of human behavior because of the extent of its influence on the history of the human race, both in birth, death and religion; and the part it plays in shaping the trend of human relations in our day as well as predicting the future of the races and nations of tomorrow. It is the base of the family structure, important to the psychology of the individual, and is associated with the sex problem. Religion has always been concerned about sex love and the important part it plays in the life of the whole population. Sex love seeks that which religion represents, union with the ideal. When this ideal is left out, it is no longer love. Sex love wants something that is beyond the finite love object; that spiritual accompaniment of the physical union, the sacramental, romantic, the ideal. The romantic concept

of sex opens the gates to the fullest emotional expression and satisfaction. No one can ever know what goes on between you and the one you love.

The alcoholic and his contributing ill, his failures and cures, his law-breaking habit formations at a cost of 26 million work days to industry, costs 440 million dollars annually and makes him a burden to civilization. The alcoholic is also a contributor to the mentally ill and the physically disabled.

Guidance for the mentally ill is an important factor in rehabilitating the mental and physically ill. As far as the Chaplain is concerned, this is a non-medical process. While there are no set rules to go by in guiding patients, a few suggestions may help: 1. The Chaplain must begin by dealing with the attitudes of the client in soliciting cooperation. 2. It is necessary for the Chaplain to identify himself with the client and his problems. 3. He must respect the client by listening to his story patiently and refrain from imposing his ideas upon the client. 4. He must be alert to the client's feelings and attitudes. He must be able to see the case clear enough to predict the kind and degree of treatment needed. The many cases that arise with which he has to deal are mental and physical sickness, juvenile delinquency, sex maladjustment, alcoholic and the dope problem.

The success of the Chaplain as a doctor's aid is shown in a case referred to the hospital for a Caesarean birth. His methods of approach, skill in dealing with problems of this sort, made the difference between failure and success, because of fear of the patient in the operation. Success was due to the counselling of the Chaplain and the administration of mental hygiene social therapy. It should be observed that the Christian religion has proven

to be the single most effective contributing therapy to the patient's total recovery or to his ability to adjust to an incurable condition.

The Evangelist of the Last Century

We concede that Dwight L. Moody was the greatest Evangelist of the last century. The best testimony one can offer to verify his greatness as a world famous Evangelist is to give a sketch of the range, activities and magnetic power which he possessed and demonstrated in great centers of population as New York City, Chicago, Boston, Philadelphia, Baltimore, Washington, Atlanta, St. Louis, Kansas City and San Francisco in the United States. Also Montreal, Canada, London, Liverpool and Birmingham, England, Edinburgh, Glasgow in Scotland; Dublin and Belfast in Ireland.

It is important to note that Moody's evangelistic action was never hasty nor superficial. His campaign ranged from one to six months and his addresses as high as three per day, with an audience averaging seven thousand at each service. In the famous Chicago campaign during the World Fair in 1893, approximately four million different persons heard his message on one or more occasions. Moody has talked to more persons than the following list of his contemporaries: John Wesley, George Whitfield, Charles C. Finney, Sam Jones or Billy Sunday. He had a long life in talking to the masses of hungry souls for the gospel message of the Christ of God. His life was one long unselfish ministry for forty years more or less. Not only in campaigns but also in institutions of learning, such as: Princeton, Yale, The Universities of Virginia, Oxford and Cambridge. He alone was successful in raising these great centers reli-

giously. Even from the beginning of his career of Christian service, Moody concerned himself with reaching the young people. Evidently this was one of his chief desires. He wanted to work with children in the Sunday School. It was at this point that he heard the call from God to turn from his business career and devote his life to Christian service. In the pathway of his evangelistic campaigns an unnumbered multitude of men and women and children were led to devote their lives to unselfish service. Thousands of these became ministers, home missionaries, Christian association secretaries, Christian social-service workers scattered over the world. Many of those are among the more effective Christian leaders of modern times, such as: Professor Henry Drummond, Sir Wilfred Grenfell, Sir George Adam Smith and others. Many of these who have gone from labor to their rewards still live on the pages of history and on the cornerstones of the institutions of rescue and salvation which he built in the hearts and lives of succeeding generations and further, it was even more impressive in his influence in raising up thousands of lay workers who for a generation constituted the backbone of the labor forces of Britain and America. His world famous Gospel hymns netted a sale of fifty million copies yielding royalties of \$1,350,000 all contributed to Christian causes and institutions. His new Beatitude was "Blessed are the money raisers for they shall stand next to the martyrs." Moody died poor with the world, but rich in heaven.

Moody and his associates made an effective international sweep of evangelism which has not been repeated until this day. This method of mass evangelism, the number of souls saved to the church, the inspired and trained leadership to carry on the world's work brought about results which has no parallel in the annals

of history. We bow to the evangelism of the nineteenth century. Its greater effectiveness was handed down from the top where the power of the spirit was, then much needed; and without it our Christian spirit would have lagged. In every age it becomes necessary to fabricate new methods of approach in order that the needs of the newer generation might be cared for adequately. For example: This twentieth century's needs must be approached on the individualistic level and pursued untiringly to the end, if we win. It is now a new day and it is the job of the believer to show sinners the way to find Jesus.

In the light of the preceding statements of the high water mark of universal mass-evangelism, if from that point another type of evangelism had been initiated from the bottom, seeking to win the individual and that individual would win other individuals until there would have been a long line of individual—local—laymen—evangelists working towards the top; the twentieth century would have found a Christian religion from the base to the apex of our social-spiritual life that would have been steeped in the spirit of Christ, filled with the Holy Ghost, saturated with brotherly love; void of hypocrisy, deception, group-malice, and willing to acknowledge every Christian as his brother's keeper and that the salvation of all men depends upon our evangelical efforts to win them to discipleship of Jesus.

To the contrary the twentieth century found our national Christian fellowship and brotherly love far below the belt line of the teaching of Jesus. As a result; we have lost the salvation we long sought, because of our lack of faith and practice of the teaching of the Bible, disloyalty to the church, desecration of the temple, and the loss of Christian culture and poise which was prac-

ticed by Jesus Himself. In a word, our national Christian community has disintegrated and left the world hungering and thirsting for a peace and a righteousness which was born of our nation, but died in its infancy. Now to regain such a loss, let us introduce a new method of evangelical procedure. This method can be aptly called "The Visitation method."

The individual visiting and contacting other individuals who do not know the Christ as his personal Savior, with the hope of persuading them to believe the teachings of Jesus Christ by which we wish to fashion our lives, and at the same time lead the stranger to Him by confession and acceptance of discipleship. This is our responsibility, our highest privilege and deepest joy as Christians.

Some of the specific teachings of Jesus for example are: "Ye are the salt of the earth," "The light of the world," "Follow Me and I will make you fishers of men." The question arises: How can the salt save unless it comes in contact with that which it seeks to save? How can the light of the Gospel illumine the pathway of those who are seeking Jesus if it is hid under a bushel? How can I be a fisher of men unless I cast the net of salvation into the sea of the world with a line long enough to reach and rescue the unsaved? There is another command which Christ gave to His disciples—as the clouds were about to receive Him out of their sight. "Ye shall be witnesses unto Me both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth." This generic "Ye" referred to all who then heard Him. Whosoever would believe in Him through their word for all time to come. These were to be His perpetual witnesses. He promised them that He would be with them—all the way, even unto the end of the ages. One of the greater assets the evangelist can possess is that

matchless example Jesus followed when dealing with His prospects for discipleship.

One of the significant features was his conversation with those who did not believe on Him, His competitors. Then the class of inquirers, such as the lepers, the blind man, the timid woman, the coward and the sinner under conviction; the mourning, doubting and the self-seeking Christian, the learned, the ignorant, the high and the low, the rich and the poor with strangers and with intimate friends. He carried on these conversations in all kinds of places and under all conditions. His work as an evangelist was not limited to the temple but also to the home, the cornfield, the fishing business and wherever He met people when going about His daily business. He planted the seed of spiritual truth for an attraction to men who long for the great unseen realities. He did not seek to save society as such, but to regenerate the individual to trust Him, and to organize a social order suitable for their spiritual needs. There are many persons who cannot do effective work in personal evangelism despite the method used is definitely practical and personal, but that is not enough. He must believe that God has given him the opportunity to do it, and will give him the wisdom and power to do it and make his efforts effective. We must have faith enough to believe that God is, and that He will use us to help Him build His kingdom on earth. He will help us to build our Christian traits and personality qualities that will be dynamic and persuasive. It is through these chosen ones of God who alone will be fitted as lay-Christian evangelists, using the methods that Jesus used. It will be most effective in leading souls to the throne of grace.

Through an intimate touch of the individual and during the brief time when the individual is extending

the invitation to the one he hopes to win to Christ, many deep-seated problems will come to the front which will sooner or later demand attention of one who can help him solve them. If in the home, the Chaplain can establish confidence in the family by and through counselling and guiding them towards a solution of the problems. These individual needs demand the total approach of the evangelist. Here the counsellor or Chaplain needs to take advantage of the best that clinical psychology, with its emphasis on pastoral counselling and creative listening, has to offer. The field of Evangelism and pastoral psychology should be seen as basically one; in the sense of referring immediately to the problems and ills close at hand and make contact between the church and its immediate environment, or the larger parish.

Evangelism for the Future

Evangelism for the future must possess a sense of need for problem finding, and problem solving; personality integration and rehabilitation, if our nation expects to develop and maintain a healthy Christian spirit. Therefore, to that end, a Christian centered national environment with the church as the Nation's Altar, would be a forward step toward raising the spiritual tone of our nation. This must be done from an evangelical Christian point of view based on the church, not as an organ of salvation, but as an instrument in bringing souls to accept Christ and the salvation He offers to all who will accept the redemption He offers in the gospel. In a word, Christianity should begin all over again by Christianizing the Christian world, breaking down the barriers which divide even groups of Christians who claim to be a part of a brotherhood of the same faith but because of the

insincerity and not possessing the spirit of Christ Jesus, many have shown that they cannot willingly worship together and still be Christ-like Christians the master intended them to be. Therefore, they worship in an atmosphere of superiority and selfishness. This is not included in the religion of the prophet of Nazareth who is the author and finisher of our faith. Further, we need a life giving, renewing and transforming prayer within organized Christendom. Prayer that lays hold on God. Believing prayer, that can spiritually recharge our fainting Christian ranks. The church of Christ ought always to pray and not to faint.

Harry Emerson Fosdick once said that the early Christian church went hurling their lives after their prayers; but the modern church is so powerless because it is so often prayerless. We of the contemporary church are short on spiritual power because we are not close enough to God to touch Him and be healed of all our ills, even the ills of the soul, through the love of Jesus. The power that flows in the wake of availing prayer; prayers that wrestle with God for one's own salvation, as did the prayers of Jacob wrestling with God all night with these words, "I will not let Thee go unless Thou bless me." God said to Jacob, "Thy name shall no more be called Jacob, but Israel because thou as a prince wrestled with God." Then as the sun rose over Penuel, God touched the hollow of Jacob's thigh and he crossed Penuel limping on his way back to the promised land to make peace with his brother Esau, whose birthright he stole. His descendants have been limping until this day towards the promised land of redemption, wrestling in prayer with God, asking for a new blessing of redemption through His son, the Prince of Peace. He is the salvation of our burdened souls. His true church

both in spirit and in life is made known to us in the visible aspect, in prayer, on its knees at the foot of Calvary. In terms of the dying Savior, He said, about his murderers, "Father forgive them for they know not what they do." Then said to the dying sinner by his side, "This day shalt thou be with me in paradise." Then He turned to His Father and said: "It is finished, into Thy hands I commit my spirit." He yielded up the ghost. The earth quaked and the sun hid its face, the stars stopped shining and the dead arose. Then the centurion cried with a loud voice: "Truly this was the son of God."

Industrial Chaplaincy should have for its ultimate objective to so train those whom the Chaplain leads in worship, directs in recreation and work activities to so believe in, and trust God through Christ Jesus, to the extent that they will be willing to dedicate their lives and commit their spirits to Him for all eternity.

CONCLUSION

THE LAYMAN'S LEVEL OF THE VISITING EVANGELISTS

The layman's level of personal evangelism was primarily individual but through experience we have found that there is a needed organized direction for greater assurance of power and success. To this end it is advised that teams of workers should be organized, and plans made for their work. Then the various groups go out in different directions, but simultaneously, agreeing to cover any given area in a given period of time. Now to propagate the Christian faith, we who call ourselves by Christ's name, must also go to the unconverted in Christ's name. We should show that we have received something big and vital from Him who has given us new life, freed us from selfishness, and infected us with new power. This individual-group evangelism means more than announcing the power of God and the Saviorhood of Christ, it also means that we who spread the good news have also accepted Christ ourselves, as our life partner in the Romance of every day living. No man can introduce others to the power of Christ, who has not accepted and experienced that power for himself. It means a close and intimate personal relationship that deals with a man's sinful need that conversion to righteousness and self-victory means—He is led to find Christ as his friend and Savior. It means praying with him, fellowship with him, and loving him out of his sins to growth in friendship in Jesus Christ.

The evangelists of today use the simple form of

speech and familiar hymns. They use these for their helpers or staffmen, who know much about God. They follow-up by befriending the prospect and exercising a personal ministry of loving interest. They become living advertisements of Christ-filled radiant lives. They give themselves just as Christ did by going to them and trying to win them for Him.

There are thousands of lay-evangelical workers who were instrumental in bringing about a change in the lives of many souls, and succeeded in enrolling them for membership in the church of Christ. These lay workers also used the same methods that Jesus used and at the same time taught His disciples to use them. They made personal contacts and interviews with those whom they sought to win. Those who made these visits, contacts and interviews were around in groups of twos, under the guidance of the spirit of the son of God. In the homes, social gatherings, recreation centers, and the work shops seeking followers for the King of glory. These workers entered every home with a prayer in his heart and a blessing on his tongue for all whom he hoped to bring into Christian fellowship. On arrival at the home the worker addressed the family as mutual friends, after a brief greeting period, he stated the purpose of the call. The worker then assumed the responsibility of developing a friendly conversation, involving suggestions which would provoke questions and answers interesting to all. This type of procedure had a tendency to create a friendly and favorable environment for the visit and developed interest in the purpose of the call. Some of the things of interest for both visitor and family: The family set-up, their church, school for the children, their religious attitude of the parents, their faith in God and the church.

As the conversation goes on the prospects will ex-

press themselves in terms of problems, excuses, objections, convictions then regrets. At this point in the conversation the visiting evangelists will have a chance to answer all questions, attempt to clear all doubts, and assist them in developing faith in Jesus Christ. And finally guide him to a favorable decision. Admonishing them that following Jesus one can fulfill his desires to help others both in life and in death.

This process of evangelizing has both a human and a Divine level. The human level without the Divine level, in the final analysis, will be disappointment and failure; because from the days of the supremacy of the Person Empire, Humanism has been weighed in the balance and found wanting. It is not effective enough to save mankind from self-destruction. Time and condition have told the story how material remedies for human distress has so obviously failed almost invariably. One reason is, we have so much of the world's goods in our possession, so many privileges and opportunities either to do or not to do the things which would help others to live better in the light of the teachings and spiritual standards of the King of our lives, the Son of God Himself. As a result there is a universal dissatisfaction, anxiety, unrest and suspicion. All of which will be, and is handed down to succeeding generations for all time to come. Therefore there is an urgent need for a religious revolution. A vital spiritual recreation is a necessity for such times as these. So that men and women may realize a change of heart, and experience for themselves a new birth. Then we can free ourselves from sin and greed, become better human beings and create better communities for those who will live after us.

The world cannot be saved by wealth nor by wisdom, neither by resolutions or schemes. But to the con-

trary, it can be saved only by men and women who will be moved and inspired by the dynamic Spirit of God. It may happen in church, business or in industry, where ever it may be it will be effective. It should be ever remembered that the only short cut to salvation is that spiritual pathway that leads to everlasting life. There are many people whose lives would be changed if only Christ could deal with them on the ground of their faith in Him.

The individual is the key factor in all evangelical work.

Date Due

NEW BOOK

JAN 21 '67

FEB 12 '74

APR 2 1997



PRINTED IN U. S. A.

Princeton Theological Seminary-Speer Library



1 1012 01024 8658